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Global Processes as a Factor of Influence on Identity Development of Russian Citizens

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Abstract

Nowadays, humanities consist of a big spectrum of representations about society's life, daily issues and social reality. Identity analysis is one of the central problems and theoretical understanding of social transformations in globalization context. Identity is considered as an integral parameter. The most essential is to mark the value of recognition of social and cultural determinates that are considered in this study as a source of identity.

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1. Introduction

The era of the great historical optimism and technological romanticism is over. The twentieth century - the century of ideologies has not given peace and plenty to the human community. One of the pessimistic results of the last century is exacerbated split in the international community and the degradation of many spheres of life of individuals and groups as a whole, in the first place, weakening morality. The new emphasis is the problem of the future of modern civilization. L. Karsavin and P. Sorokin once warned about the possible barbarization of human society as law-governed process of civilizational transition. Much of the life of modern societies confirms this thesis and causes anxiety and pessimism. In the approaches to the study of society emerges brighter confrontation between the two basic postulates. The first understands the social reality as a result of the actions, thoughts and will of individual people. The second posits society as a body that has a formative influence on the person. This resistance determines epistemological settings in the knowledge of the functioning of society - methodological individualism and methodological universalism. As a paradigm of social cognition in recent years it was dominated by the installations of individualism which are the base of the main models developed in the framework of the activity approach in social philosophy - from Marxist to postmodernism. For years universalism is often associated with ideological stereotypes. In opposition of these positions, it should be noted a

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key aspect just the difference in understanding the meaning of human life, its content, its limb and infinity. Thereby, these settings determine the basic methodological approaches to the study of identity and the prognosis of social systems.

Since the early 80s it is marked the rise of interest of the humanities to the phenomenon of 'identity'. This is due to, on the one hand, the global transformation of social, political and economic processes and institutions, the technological revolution, reorganization in the field of communication. On the other hand, there is a paradigm shift in the scientific view of human and society, and their future.

In different areas of the world community it is marked crisis, the difficulty of the political future of the global spread of democratic institutions, the Western model, the unevenness of economic development, environmental crises, the social opposition to the "poor" and "rich", the "developed" and "undeveloped", "global" and "local". There is irregularity of demographic processes and the problem of migration is increasingly articulated. All this is described as unstable development of the global system and the "strategic instability".

Studies of the identification processes play an important role in the development forecasting the future of human civilization from the standpoint of sustainable development. The possibility of the future it is often thought like the conflicted future. First of all, this is due to the change of the leading reasons to live and meanings of human life, the dominant values, and target settings, the system of the behavior as a whole.

One of the most important aspects of the globalizing world is the nature of the relationship "natural - artificial," "virtual - real." Today the intensification of interaction between different civilizations, due to absorbing the entire informational environment, is growing (Bauman, 2002). Familiar to modern society social space with established rules, norms and values has been decomposed (Beck, 2000; Castels, 2000). The erosion of social space threatens loss of identity, not only social but also personal. The new social reality needs new ideas, goals, and value axiomatic in the global project.

General trends in the deformation of the social space of modernity are observed in all regions of the world: demassovization, "ethnicization" and "nationalism", heterochrony of social processes, gender changes, professional transformation, consumerism, infantilism. The geopolitical situation has transformed the map identifications. There is loss of the usual set of social roles, status and value shift, loss of anticipated political and economic situation. A human risks being in a situation of existential loneliness. That is why a special role in modern life is beginning to play a basic identity - territorial, ethnic, national and religious. Search and acquisition of identity becomes a dominant need and an existential sense.

Many researchers have suggested that the future is largely determined not by the technological and economic factors but sociocultural characteristics. "Tiredness of progress" defines searches for other fundamental determinants of development. Culture plays a backbone role in the development of society. The understanding of social development in the future is impossible without reference to culture. Quite often you can see some superficial interpretation of the realities of our time, especially in the transformation of the identification process. For example, many authors believe that the problem of social engineering continues to lie in the plane "traditionalism-modernism", which leads to provincialisation of societies that are developed nowadays, as the European project to replace the coming projects of Asian countries. The success of social change, transformations of identity and self-determination in a global world, more should be described in the "past - present - future" aspects. Culture does not only capture the experience of life accumulated in the works of art, which absorbed the pathos of religious and philosophical beliefs. Culture contains both a potential resource for human development and community and it defines the horizon of the possible conversion.

The principle of interdisciplinary is the basis of our research programs, allows synthesizing the research areas and theoretical approaches of different branches of psychology (personality psychology, social psychology, political psychology, psychology, history) as well as various scientific disciplines (social and political philosophy, political science, ethnology, cultural studies, sociology, and others) (Castels, 2000). With this understanding of identity appears larger and more fundamental. In our studies, we analyze the ratio of theoretical knowledge and the everyday understanding of transient processes in a global world. The sense of circulation to the problem of identification is not so much to identify and describe the individual processes of social and political life but find the prospect of becoming community based on retrospective analysis of the collective

experience of the formation of social space (Fedotova, 2005). In this case identity is regarded as a holistic phenomenon that allows us to understand the presence of a specific model of self-identity of common beliefs, ethical imperatives as a characteristic common to all people and for the individual groups. We use the following categories: civilizational identity, social identity, and personal identity. Civilization is the ontological level on other levels, it is like a "motherboard" which collected and systematized aggregate information on the proper and possible, necessary and sufficient (Habermas, 2003).

We select some of the important aspects that appeal to a large extent will help to overcome bottlenecks in the formation of interdisciplinary studies of processes of identification. First, more and more articulated in the scientific and theoretical point of view the problems of the ontological nature of the call to determine the scientific understanding of humanity's future. In this connection it is necessary to enter into a scientific discourse on the concepts of transcendental identity, worldview and cultural universals. It also requires to rethinking the dichotomy posed by modernity "external - internal," "subjective - objective," "common-sense - scientific." Secondly, the development of theoretical bases of research identifying the processes is associated with understanding the values and the overcoming of ideological attitudes towards values. Culture is seen as a fundamental determining factor of the social world. It should recognize the multiplicity and variety of value structures in the global world. The development of social systems and their interaction is only possible based on the principle of requisite variety. Thirdly, the formation of predictive models of the formation of identity in contemporary social world requires to overcoming opposition "sectorial" discourses.

We have researched features of identities of representatives of different generations who live in various regions of Russia (they were chosen based on the principle «historical-young», «center-region»). Every generation is a special cultural and historical type with unique experience. Personality development is defined mainly by peculiarities of socialization. Such understanding gives us an opportunity to describe identification processes' specifics, values and personality features of the representatives of different generations. Modern Russia is the home for different generations that were influenced by various political situations and ideological systems during their personalities' development. In our study we have described personality features of representatives of three generations (young, middle-aged and older generations) and how they perceive the image of Russia. In our research we used both standard and author methods to determine identity features, image of the country and features of national character.

2. Methods

1. Level of Subjective Control;
2. Purpose-In-Life (Russian version by Leontiev);
3. Value method by Schwarz;
4. Test of the features of national character;
5. Country Image test;
6. Self-presentation.

3. Results

Obtained data shows some significant differences of psychological characteristics of representatives of different generations. In general, all groups remain oriented on the altruistic ideals. There are also similarities in the features of national character — openness, heart passion and peacefulness. Significant differences were determined in the system of self-control: the older generation is mostly externals, the younger and the middle are internals.

As the age increases people tend to gain more purpose in life, their system of goals becomes more complicated. They have more responsibility for life of their family and they feel the need to adapt to new social situations.

Comparative analysis of different generations distinguishes qualitatively older age group. This generation is more focused, their goals are more temporal perspective, and the plans stand out as more informed and directed. The older generation sees the process of life more emotionally intense and interesting compared to other generations. Younger and older age group are much more indifferent to Russia's position in the global processes, they are brighter in favour of preserving features of the national character. Representatives of all three generations believe that the innovative development of the country should be based on the historical experience of Russia as an international actor.

The findings of our study suggest that the global trends in the world transformation have the greatest impact on the identification of the young generation of Russians. Personal identity and emotional relationship to itself (reflexive I) are for the younger the leading characteristics of identity for the young generation. The second important component is the identity of a particular social group (family, religion, political party). This indicates the presence of egocentric tendencies such as a fixation on their personal qualities, thoughts, feelings, ideas. Egocentrism prevents people from effective communication and interaction, inhibits the development of the moral sphere of the personality, time perspective is shortened, people present themselves badly in the future. The person feels lonely, so, on the one hand, he tries to join the group, on the other hand, he is aimed at meeting the needs of their own success, in sympathy, in custody, for affiliation, self-assertion, in defence of his "I". In our view, this is one of the highlights of the modern individualized society (Habermas, 2003; Beck, 2000). Z. Bauman named this kind of people by a "loner", by a man "here and now" (Karasev et al., 2012). Many peculiarities the 'negative identification' compensated by socio-cultural determinants, reducing the destructive tendencies of self-identification of young Russians.

In general, representatives of all groups identify themselves as the member of family, the friend; they mined themselves as the citizens (Russian citizen, Russian) and territory attainment («small Motherland»); they have hobbies and interests (sport, cooking, reading, fishing, etc.); variety of professional identity; representatives marked a lot of positive and negative features (attentive, energetic, happy).

The data of factor structure of respondent's representations shows similarities: representatives of all groups have optimism for the future despite their negative attitude to political, social and economical situation, practically all groups of respondents tended to have low motivation for participating in public activities, personal responsibility for common life, negative attitude to bureaucracy, in general, the society preserves traditional attitude to political leadership: trust/distrust to the political leader, trust for foreign policy of Russian Federation, focus on protection their own traditions and native language, values and culture. The middle-aged and older respondents differ from young- they have delicate sense approach to the world, the orientation to family and spiritual heritage.

Obtained data shows some significant differences of values of representatives of different generations, older and middle-aged respondents considered as significant values - Safety, Kindness, Universalism, Independent; non-significant - Power, Traditions, Stimulation, Hedonism. The significant values for young people are Hedonism, Kindness, Universalism, Independent, Stimulation, Achievement; non-significant – Safety, Power, Traditions, Conformism. The analysis of significant and non-significant values for different generations shows there are the common values to all generations, determined of social and cultural factors (Sveshnikova, 2011, 2012).

Russian society is influenced by global trends as is the world. Stable social identity is essentially impossible in the dynamic world. And then what we call the "identity crisis" is not a crisis, but normal state of individuals who are forced by the objective conditions of growing social changes to "track" (reflect) their orientation in space "we - they" or "us – them", that is, in their social self-determination (in social status), and the ethno-national interactions, family and gender innovations (up to same-sex families), and in the field of civil identification, including the diversity of cultural and stylistic practices. An era of normalization of unstable social identified conditions of individual is becoming. And this process should not be dramatized, but taken as a social fact.

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